ARTICLES

TO BE ENQVIRED OF WITHIN THE Archdeaconry of NOTTINGHAM. By the Church-wardens and Sworne-men in every Parish. And presentment to be made thereof to the Arch-Deacon.

With particular Answers vnto every Article.

Printed at Oxford by Ioseph Barnes. 1610.

The tenor of the Oath miniſtred to the Church-wardens and Sworne-men.

YE ſhall ſweare, that all affections, fauour, hatred, hope of reward and gaine, or feare of diſpleaſure or mallice ſet aſide, you ſhall vpon due conſideration of the Articles giuen you in charge, preſent all, & every ſuch perſon of, or within your pariſh, as hath committed any offenſe or fault, or made any default mentioned in any of theſe Articles, or which are vehemently ſuſpected; or otherwiſe defamed of any ſuch offence, fault, or default, wherein you ſhall deale vprightly and according to equity, neither of mallice preſenting any contrary to truth, nor of corrupt affection ſparing to preſent any, & ſo conceale the truth hauing in this action God before your eies, with an earneſt zeale to maintaine truth, and to ſuppreſſe vice. So helpe you God, and his faithfull promiſes in Chriſt Ieſus.

WHETHER hath your Minister read the constitutiõs set forth by his Maiesty, once every yeare, vpon some Sundaies or Holydaies in the afternoone, before diuine seruice?

2 Whether doth your Minister vse to pray for the Kings Maiestie, King Iames, and for the Queenes Maiesty, the Prince and all their Royall progenie, giuing vnto him such stile and title of supreame Gouernor in all causes, & ouer all persons as well Ecclesiasticall as Temporall, as by law are due vnto him, exhorting their Parishioners to yeeld him obedience according to the same, and also in their said Sermons doe pray for all Archbishops, Bishops, & other Ecclesiasticall persons, according to the 55. Canon?

3 Whether is the prescript forme of Diuine service vsed by your Minister vpon Sundaies, Holydaies, Wednesdaies, and Fridaies, according to the Booke of common Prayer? And whether doth your Minister obserue all the rites and ceremonies prescribed in the said Booke of common Prayer, as well in reading publike prayers, the Letany, as also in administring the Sacraments, in such manner and forme wearing the surples, as by the booke of common Prayer by law now established is inioined?

4 Whether doth your Minister administer the holy Communion so often, and at such times, as that every Parishioner may receaue the same at least thrise every yeare, whereof one at Easter, as by the booke of common prayer is appointed: And whether doth your Minister receiue the same himselfe on every day that he administreth it to others kneeling at the same and administreth to none but such as kneele at the receiuing thereof, and vse the words of the Institution according to the booke, at every time that the bread and wine is receiued in such manner and forme as by the proviso of the 21. Canon is directed, or wherein is he faulty, and whether is warning given by him before hand for the communion, as the 22. Canon requireth?

5 Whether hath your Minister Church-wardens, and Sidemen, presented vnto my Lord Bishop or his Chancellor within 40. daies after Easter, the names of all the Parishioners, as well men as women, which being aboue 16. yeares of age receiued not the Communion, at, or about Easter?

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of the crosse when they are baptized, according to the booke of common prayer, and whether he hath deferred, or wilfully refused to baptize any Infant in his parish being in danger, having beene duly informed of the weakenesse thereof: and whether the child hath died in his default without baptisme.

7 Whether is your Minister continually resident with you vpon his benefice: or for how long time hath he beene absent: and where is hee resident for the most part, and what other Benefice hath he?

8 Whether is your Curate licensed to serue by the Bishop of his Diocess, or by any other and by whome? Whether doth your Minister or Curate serue any more cures then one, contrary to the 48. Canon? If yes, then what other Cure doth he also serue? If your Minister be not licensed to preach as aforesaid, whether doth he read homilies, appointed to bee read by publike authoritie.

9 Whether hath any person beene admitted to preach within your Church or Chappell, but such as you haue well knowne to bee sufficiently licensed? Whome haue you so admitted? You shall present their names, & how often hath any such been admitted to preach, & by whose procurement? And whether haue you caused every strange Preacher licensed or not licensed, to subscribe his name, together with the day when he preached, and if he were licensed, then by whome was he licensed? And whether haue they or any other, preached in your Church, not being soberly and decently apparelled?

10 Whether doth your Minister weare the Surples, whilst he is saying the publike prayers, and administring the Sacraments? And if hee bee any Graduate, whether then doth hee also weare vpon his Surples, during the times aforesaid, such a hood, as by the orders of his Vniuersitie is agreeable to his degree.

11 Whether doth your Minister every Sunday and Holyday, before euening prayer, for halfe an houre or more, examine and instruct the youth & ignorant persons of his parish in the ten commandements, the Articles of the beleefe and in the Lords prayer, as also the Catechisme last set forth in the booke of common prayer, whereby the children of the parish may bee prepared for confirmation?

12 Whether hath your Minister without licence from the Archbishop or his Chancellor, or his Archdeacon solemnized marriage betwixt any parties, the Banes not being three seuerall Sundaies or Holydaies first published.

lished in time of diuine seruice, in the seuerall Churches or Chappells of their seuerall abode, according to the booke of common prayer, and that also before the houres of 8. and 12. in the forenoone?

13 Whether doth your Minister vpon Sundaies at morning prayer, declare vnto the parishioners what Holydaies & fasting daies are appointed to be kept the weeke following, whereby they may bee put in minde to prepare themselues accordingly, and to repaire to Church to publike prayer, as by law they are bound.

14 Whether doth any Minister in the Rogation daies, vse the perambulation of the circuit of the Parish appointed by law and in the same perambulation moue the people to giue thanks to God for his benefits, vsing such Psalmes, Prayers, and Homilies, as are to that end set forth?

15 Whether doth your Minister every sixe moneths, denounce in his Parish, all such in his parish, as doe persever in the sentence of excommunication, not seeking to be absolved: & whether hath he admitted any person excommunicate into the Church, without a certificate of his absolution frō the Ordinarie, or other competent Iudge vnder his seale, according to the Canons?

16 Whether doth your Minister vse such decency and comlinesse in his apparel, as by the constitution is inioined, as wel at home, as when hee goeth abroad?

17 Whether is your Minister noted or defamed to haue obtained his benefice by Simony, or reputed to be an incontinent person: or doth keepe any man or woman in his house that are suspected either to bee of euill religion, or of bad life, or himselfe to be a common drunkard, or to be a common haunter of Tauerns, Alehouses, or other suspected places, a common gamester, or player at dice, or other vnlawfull games, a common swearer or notorious person, or faultie in any other crime punnishable by Ecclesiastical cēsures, whereby hee is offensiue and scandalous to his function & ministery?

18 Whether your Minister doth giue warning publikely in the Church at morning prayer the sunday before every fifth day of Nouember to the parishioners to resort to the Church vpon the said fifth day to heare morning prayer, and to giue vnto almighty God thanks for the most happy deliuerance from the Gunpowder treason?

19 Whether doth your Minister accordingly vpon the fifth day yearely say morning prayer preach, and giue vnto Almightie God thanks for the

said most happy deliverance, and after morning prayer, preaching and other divine service read publikely, distinctly, and plainely, the Act made for establishing a perpetuall remembrance of vnfained thankfulnes for the said ioyfull day of deliverance, entituled an act for a publike thanksgiuing to almighty God every yeere on the 5. of Nouember.

20. Whether doe all and every person and persons inhabiting within your parish upon that day diligently and faithfully resort to your Church or Chappell at the time of the said morning prayer, preaching, and other divine service: and then and there abide orderly and soberly during the time of the said prayer, preaching, & other divine service there vsed & ministred?

21 Whether haue you in your severall Churches and Chappells, the booke of constitutions, or Canons Ecclesiasticall, ready to be read by your Minister, according to his Maiesties pleasure, published by his Highnes authority vnder the great seale of England?

22 Whether is there in your Church or Chappel one parchment Register booke, provided for christnings, mariages, and burials, and whether is the same duely and exactly kept, according to the constitutions in that behalfe provided, and a transcript thereof brought yeerely, within one moneth after Easter, into my Lord Bishops principall Registers office? and whether doth your Minister vpon every Sunday read the names of all such as haue beene maried, christened, and buried the weeke before?

23 Whether haue you provided the booke of common prayer, lately commanded by his Maiesties authority only to be vsed, as the booke of Homilies, and two Psalters, a conuenient and decent communion table, standing vpon a frame, with a carpet of silke, or some other decent stuffe, and a faire linnen cloath to lay thereon at the communion time? and whether are the Commandements set vpon the East end of your Church or Chappell, where the people may best see and reade them, and other sentences of holy Scripture written on the wales likewise for the same purpose?

24 Whether haue you a comely large Surples, a faire communion cup of siluer, and a cover agreeable for the same, with all other things and ornaments necessary for the celebration of divine service, and administration of the sacraments, and a strong chest for the almes for the poore, with 3. locks and keies, and another chest for the keeping of the ornaments of the Church and Register booke?

25 Whether are your Churches or Chappels, with the chancels ther-

of, and your personage or vicarage house, and al other housing therto belonging, in good reparations, and decently and comely kept, as well within as without, the leates well maintained, your Church yard well fenced & kept without abuse: If not, then through whose default, and what defectes are: All these things in these Articles to be prepared, according to the Cānons vnder the title appertaining, to Churches?

26 Whether the Schoolemaster within your parish, openly or privatly in any Noble or Gentlemans house, or in any other place, bee of good and sincere religion, life, and Conversation: And whether hee hath beene examined, allowed, and licensed for Schoolemaster by the Ordinary in that behalfe? And how many seuerall Schoolemasters haue you, and what bee their names?

27 What recusant Papists are there in your Parish: If any, of what age and of what degree and calling are they and whether doe they or any of them keepe any Schoolemaster in their house, which cōmeth not to church to heare diuine service, and receiue the communion? What is his name, and how long he hath taught?

28 Whether is there any within your Parish that hath or doth impugne the Kings Maiesties Supremacie, and authority in causes Ecclesiasticall, or doth any way or in any part impeach the same, being restored to the Crowne by the lawes of this Realme established in that behalfe?

29 Whether is there any in your parish that doe impugne or speake against the rites and ceremonies established in the Church of Englande, or the lawfull vse of them? You shall present their names?

30 Whether are there any in your Parish, that doe impugne the gouernment of the Church of England vnder the Kings most excellent Maiestie, by Archbishops, Bishops, Deanes, Archdeacons, & the rest that beare office in the same, affirming, that the same is Antichristian, or repugnant to the word of God?

31 Whether any persons haue lurked and tipled in Taverns or Alehouses on Sundaies or other Holydaies, or vsed his or their manuall craft or trade, or keepe their shops open vpon the said daies, or any of them, and especially, in the time of diuine service?

32 Whether are there any in your Parish, that doe or haue prophaned (since his Maiesties last generall pardon) the Lords day called Sunday, or Holydaies, contrary to the orders of the Church of England, prescribed in that behalfe?

33 Whe-

33 Whether hath any person in your parish quarelled, or stricken, or vsed any violence vnto, or with your Minister, or any other in the Church or churchyard, or vsed himselfe disorderly in the Church, by filthy and prophane talke, or any other rude and immodest behauiour, as by hauing his head couered, except (in case of some infirmity) he weare a nightcappe or coyfe.

34 Whether is that due reuerence, and humble submission vsed within your church or chappel in the time of diuine seruice, as by the 18. Constitution is prescribed: and whether each one in the church or chappel do apply and order himselfe there in the time of diuine seruice, as by the latter part of the same constitutions is most commendably iniomed.

35 Whether the Churchwardens and Questmen from time to time doe their diligence, in not suffering any idle persons or loiterers, to abide either in the Churchporch, in seruice or sermon time, but causing them, either to come into the church, to heare diuine seruice, or to depart, and not to disturbe such as are hearers there.

36 Whether the Churchwardens do prouide against euery communion, with the aduise of the Minister, a sufficient quantity of fine white bread, and of good and wholesome wine for the number of communicants that shall receiue, and that to be brought in a cleane and sweet pot of pewter or other pure mettle.

37 Whether doe all fathers, mothers, maisters, and mistresses, cause their Children, Seruants, and apprentices, to come to the catechisme upō the Sundaies and Holidaies before euening prayer, to heare and to bee instructed and taught therin: and those that doe not their duties herein, you shall present their names.

38 Whether doe any of the Inhabitāts of your said parish, entertaine within their house any soiourners, or lodgers, or cōmō resorters and guests who refuse to frequēt diuine seruice, or receiue the holy communiō as aforesaid: what be their names, and of what quality or condition are they?

39 How long any Popish Recusants haue obstinately abstained either from diuine seruice, or from the Communion as aforesaid: whether any long time, or only since his Maiesties Raigne, and how long?

40 What persons aforesaid within your parish, either for the offence aforesaid, or for any other contumacy or crime, doe remaine excommunicated: what be their names? and for what cause, and how long haue they so stood excommunicate:

41 Whe-

41 Whether were you, the Church-wardens and Quesmē, chosen by the consent of the Minister and Parishioners in Easter-wecke, according to the 89. and 90. Canons? and whether haue the Churchwardens before you, given vp a iust account for their time, and delivered to you the successors, whatsoever mony or other things of right belonging to the Church, which was in their hands?

42 Whether doe all persons aboue the age of 16. yeeres, vsually resort to heare divine service vpon Sundaies and Holydaies appoved, and whether hath each one of your Parishioners (beeing aboue the age of 16. yeares as aforesaid) receaved the holy Communion thrice this last yeare, chiefely once at Easter, in your Parish Church kneeling? If no, then you shall present their names which haue not so done?

43 Whether haue you a fit parish Clarke, aged 20. yeares at least, of honest conversation, and sufficient for reading and writing? and whether he be paid his wages without fraud, according to the most ancient custome of your Parish? If not, then by whom he is so defrauded and denyed? and whether he be chosen by the Parson or Vicar, or by whom?

44 Whether haue any in your Parish beene married within the prohibited degrees, forbidden by the law, and expressed in a certaine table, published by authority in An. 1563. If yea, then you shall present their names: & whether haue you the said table publikely set vp in your Church, and fastned to some conuenient place?

45 Whether haue you any in your Parish, to your knowledge, or by common fame and report, which haue committed Adultery, Fornication, or Incest, or any Bauds, harbourers or receiuers of such persons, or publikely suspected thereof, which haue not beene publikely punished to your knowledge? If yea, then with whome: and whether are there any which are by cōmon fame and report, reputed and taken for common drunkards, blasphemers of Gods holy name, common and vsuall swearers, filthy speakers, railers, sowers of discord amongst their neighbours, or speakers against Ministers marriages, Usurers against the Statute made in the 37. yeare of King Henry the Eight, Symonicall persons, fighters, brawlers, or quarrellers in Church or Church-yard? you shal not faile to present their names

46 Whether haue any in your Parish receiued or harboured any woman gotten with child out of wedlocke, and suffered them againe to depart without penance first inflicted vpon them by the Ordinary? You shall truely

present as well the party harbouring, as harboured, and who is suspected to haue committed incontinency with her?

47 Whether are there in your Parish any Willes not yet proued, or goods of the dead dying Intestate, left vnadministred by the authority of the Ordinary in that behalfe? you shall not faile to present the Executors and all other faulty and culpable therein.

48. Whether doe any of or within your Parish affirme or haue affirmed that the sacred Synode of this Nation, assembled by the Kings authority, is not the true Church of England by representation? or hath, or doth any of your parish affirme, that no persons, either of the Clergie or Laity, that were not personally present in the said late Synode, are subiect to the decrees thereof, in causes Ecclesiasticall, made and ratified by the Kings authority, because they gaue not their voices vnto them? you shall present their names.

49. Whether any of your Parishioners, hauing a Preacher to their Parson, Vicar, or Curate, doe absent themselues from his sermons, and resort to any other place, to haue other Preachers?

50. Whether there be any Inkeepers, Alewiues, Victualers, or Tipplers, that suffer or doe admit any person or persons in their houses, to eat, drinke, or play at dice, cards, tables, bowles, or such like games, in the time of common prayer or Sermon, on the Sundaies or Holydaies?

51. Whether there be any in your parish, who will come to heare the sermon, but will not come to the publike prayer appointed by the booke of common prayer: and whether there be any, who being present at publike prayer, doe not deuoutly and humbly kneele vpon their knees, at such times as by the booke of Common prayer they are appointed: to wit, when they make a generall confession of their sinnes, when all prayers and Collects are read, in time of the Letanie, when the ten Commandements are read, and at the receiuing of the holy Communion, &c. and what are their names, that haue at any time shewed themselues vndutifull or vnreuerent in that behalfe?

52. Whether there be any married women or others within your parish, which after childbirth refuse or contemne to come to the Church, to giue God thanks for their delivery, and to haue the prayers publikely appointed on that behalfe by the booke of common prayer?

53 Whether any doe keepe their children vnbaptized, longer then is conuenie-

conuenient, vnleſſe that it be for ſickneſſe of the child, or other vrgent occaſion, and whether any doe carry their children from the parish they are born in, to other parishes to be baptiſed, and ſo refuſe their owne parish? or doe bring ſtrange Miniſters into their owne houſes to baptiſe their children priuatly, according to their owne fantaſies?

54 If the Church-wardens and Sidemen at this viſitation, or any other hereafter, ſhall wilfully, or negligently omit to preſent any crime or offenſe worthy of preſentment and reformation, whereof the Miniſter then or after may haue knowledge, that then the Miniſter ſhall giue aduertiſment thereof to the Archdeacon or his Officiall.

God ſaue the King.